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THE
IMMORTAL-MORTAL.

A ^{693. e. 18.}
5
SERMON

Preached at the

Triennial VISITATION of the Right Reverend the
Lord BISHOP of *LINCOLN*.

By the Reverend Mr. WHATLEY, Rector of
Toft near *Lincoln*, and Prebendary of *York*.

The SECOND EDITION.

To which is prefixed,

A new PREFACE, suited to the present most melancholly
Occasion.

*O hebetudo & duritia cordis humani, quod solum Præsentia
meditatur, & Futura non magis prævidet!*

A Kempis, Lib. i. Ch. xxiii.

—Quam diu hæc curaturi sumus? Cic. ad Att. Lib. xii. Ep. xii.
I believe the Resurrection of the Body, and the Life everlasting.

Apost. Creed.

*I look for the Resurrection of the Body, and the Life of the
World to come.*

Nicene Creed.

Here have we no continuing City, but we seek one to come.

Heb. xiii. 14.

LONDON:

Printed and sold by M. COOPER, at the *Globe* in *Pater-noster-Row*, and Mr. FRANCIS KNIGHT Bookseller, at his Shop
the Corner of *Little-Ryder-Street, St. James's*.

M. DCC. LI.

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THE MONKS OF ST. BENEDICT

101853

10. *Leucosia* (Leucosia) *leucostoma* (Fabricius) (Fig. 10)

6. *Leucosia* (Leucosia) *leucosia* (Linné) (Fig. 10)

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P R E F A C E

TO THIS

S E C O N D E D I T I O N.

ADISCOURSE on the Subject of This I
bere present the Reader with, a second
Time, should always be welcome.
The Subject is agreeable and enter-
taining at all Times, to Persons of the
least Reflection, and should be so to an unthinking
WORLD at a Season, where there has been so sud-
den, so unexpected, and so interesting a Catastrophe
of all that is Great, as now lies DEAD before Us.—
A human BEING, How Great! How Illustrious!
a few Days since; How Mean! How Low! at pre-
sent—If no Immortality belongs to our Nature,
or, if that Immortality was bestowed on any Condi-
tion requisite NOT fulfill'd!

On the contrary. How Little! whilst Living, in
all his Glory, and How Great! now Dead, If the
temporary transient Scene be only closed, and the
Eternal

P R E F A C E.

Eternal one opened, and entred on, and through the Mercy of GOD (who knows the Heart, and considers every Circumstance incident to his Creatures, that possibly can be so, in their Favour) The Condition on which a happy Immortality is to be obtain'd, fulfill'd!

It is not for Us to presume to decide Either way, in any Case. To hope for the best is our Duty in all. And where, all Things considered, we have the least Glimmering of comfortable Hope, nothing forbids us to entertain 'it. It may not however, be amiss to observe, For the sake of all Living GREATNESS of what Sort or Degree soever, " That Men may " live Princes, but Princes must die Men."

But who is there that has on this most sorrowful Occasion pursued the illustrious Shade to his Grave, without a serious Reflection, " What a trifling Distinction it is to be placed in the most elevated Rank of human Nature, and so down through all the subordinate Degrees of Grandeur, if Nothing is beyond it, and human Mortality is not to be swallowed up of Angelic Life?—And that, If there be something beyond the Grave, and it be certain that human Nature is, however little thought on, however little lived to, what my Title Speaks,

MORTALLY - IMMORTAL

Of what Consequence it must be for the highest Personages to cultivate it in their Thoughts, to glory in it—(my Pen was running on to say,— To value it ABOVE all human Distinctions,— but

P R E F A C E.

but what Room for Comparison? — The Subject disdains it, —) and to prepare for it accordingly, as well as the Meanest of the People.

Of what intrinsic Value can the Possession be of a CROWN, a Coronet, a Title, or a Ribbon, Beauty, or Splendor of any Kind, in the Hands of a dying Mortal, but as it inspires the Possessors of them with a Desire and an Elevation of Mind towards the acquiring of as eminent Rank and Distinction in the Regions of IMMORTALITY? For there are Degrees of GLORY, no Doubt, throughout the whole Creation of GOD, in Heaven, as well as on Earth.—How short-lived the One, how lasting the Other!

What a Precipice Human Life stands on to Great and Little alike, How unexpectedly a sudden Gust of Wind may rise, and blow us down, we have had shewn us in the most eminent Instance that could be given,

But O N E.

— May the infinite Mercy of GOD long preserve that ONE among us to a hoary old Age, in all Health and Happiness; and may a recollecting Use be made of the present grievous Calamity in all Orders and Degrees of Men and Women, by moderating that prevailing Run of constant Dissipation, vain Amusement, and criminal Pleasure, to the utter Neglect of all that is Sacred and Praise-worthy, and so by a timely Reformation, draw down from Heaven this INESTIMABLE BLESSING!

Little Ryder-street
March 25, 1751.

R. W.

Speedily will be published,
SELF-ENTERTAINMENT,

O R

DAD THOUGHTS;

Being a Collection of six Months occasional
Reflections, set down as they occurred
to the Writer's Mind.

— *Neque cum Me Lectulus aut Me
Porticus excepti desum mihi — Hæc Ego Mecum,*
HOR⁹

— Thought following Thought —
MIL^T. Par. Reg. B. I. I. 192.

TO THE
MOST REVEREND,
THE
Lord Archbishop of CANTERBURY,
PRIMATE of all ENGLAND, and
METROPOLITAN.

MY LORD,

THE Grandeur of the Subject of the following *Discourse* must alone bear me out in my Presumption of placing your Grace's great Name at the Head of it. *Kings* and *Emperors* are only *Great*, as they are *mortally-immortal*. And only *wise* as they take *Eternity* into Consideration, and are *influenced* by the
B Weight

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Weight of it. And what, my Lord, I am sure you would not censure in your *eternal* State, I flatter myself I may be easy, what may be your *Grace's* Sentiments of it, in your *temporal* Capacity. And therefore it is not without a decent Boldness that I appear before you on this Occasion, and lay the ensuing Discourse, mean as it is, and unworthy any other Patronage but *my own*, most humbly at your *Grace's* Feet.

—An *Occasion*, however, I had, perhaps, never been sensible of, and a Subject I had never indulged my Thoughts so much upon, had I not retained and carried about with me the divine Influence I have often, of old, been animated with from your most superlative Manner of *Preaching*. Your *Discourse*, in particular, “*On our Conversation in Heaven*,” will be my Entertainment in Heaven itself, when I question not I shall find that State, as you represented it, as I am comparing *both* together in the full Enjoyment of it, whilst I am conscious to myself of having attained it, by following the Rules and Encouragements for that Purpose, delivered therein, — recommended with a *Spirit* that seemed to be in Possession of the Joy they led to, — “*The true Christian Eloquence*,” — and which by a

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DEDICATION. iii

natural Assimilation, could not fail to make the Impression irresistible, where there was ever so little opening of the Heart of the *Hearer* to receive it.

The Truth is, I am so much in Love with the Subject of the ensuing Discourse, and have so much Compassion to see an HEIR of so GREAT an INHERITANCE, so little affected with any proportionate Sense of the *Distinction* of it (as is the Case with *our* Christian World almost universally as far as I know it) That I was willing it should have *all* the Weight given it I could possibly procure.—The telling the World it is a Subject *your Grace* delights in beyond all the Grandeur you are in Possession of—That your *present* high Station is nothing to you, but as it affords you Means of *distinguishing* yourself to *all Eternity*, and that it was not without the greatest Reluctance you acquiesced in taking it upon you, as you would have thereby fewer Opportunities, and less Leisure to cultivate the Contemplation of the *glorious* and *everlasting Inheritance* referred to, before-hand, and, perhaps, in your own private Mind be exposed to more Hazard in obtaining it, —is Credit given to my *Discourse*, and no Flattery towards *your Grace*, because every

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one who has the Honour to know you, knows it to be presumptively or absolutely true.

MY LORD,

I am at a Loss to say, Whether it is greater *Folly* not to be persuaded of *a future eternal Existence*, on the Evidence we have for it, or greater *Madness*, where it is acknowledged, not to be captivated with the Thoughts of it, so as almost to think of nothing else, but with great Indifference, any further than *Duty* shall require, and the *rising to Glory* recommend it. The Evidence for a future State of Being for human Nature is so strong, from the natural Light and hereditary Possession of it in the Minds of Men, that I am above Measure surprised that Mankind, in general, have not in all Ages taken it more effectually into their Thoughts, and *enjoyed* it, by Anticipation, as their *greatest Good*, and as they are apt to do every inferior Sort of Happiness, in prospect, before-hand, e'er they arrive at it.—But when I think on the Neglect of this in the *Christian Church*, and *its* preferring the engaging itself, in all Ages, in Disputes and Contentions about Opinions in abstruse Matters (of no Consequence to have cleared up at all, if our Religion be *not* true and purpose-

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purposely left obscure because of little or none to *us* to have clear Apprehensions of, if it be) instead of opening, one and all, in the Cry of *eternal Life before them*, and preparing themselves with the utmost Circumspection for the Enjoyment of it—I cannot sufficiently express my Admiration.

—There are *two* Parts plainly to me in our Salvation from the Grave,—*God's Part* and *Ours*, *Christ's Part* therein is of *God's Appointment*, and *one* Part of his Plan in reversing our Attainer. *Ours* is “receiving his *Authority*, and *acting* under it, as his *Disciples* and *Followers* in the happy Expectation of it. And who can refuse the doing the *One*, or being the *Other*, that have ever given Entertainment in their Minds to the Holiness of his Precepts; or what it is to be *entitled* to a *Resurrection* of the *Dead*, and the Enjoyment of *eternal Life* in Company with the glorious *Satrapæ* of the invisible *World*? + *Life* and *Immortality*, or immortal *Life* bestowed on *Mankind*, from the good *Pleasure* of *God*, through *CHRIST*, on *Repentance after Transgression*, no less than on the most per-

+—What Proof need there be for so pleasing a Delusion, if it be one, what Evidence can be greater than that which a considerate Mind has for the Truth of it?

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fect Obedience, had we continued in it, *without HIM*, were the glad *Tidings* published by *Christ* and his *Apostles*. And it is expressly told us, *That the raising up Jesus again*, as the Forerunner of our own Resurrection, *was the fulfilling the Promises made to the Fathers*—*That Christ should suffer, and that he should be the First that should rise from the Dead, and should shew Light unto the People, and to the Gentiles*,—and *that as with Adam, all die, so with Christ, shall all be made alive*,—with multitude of other Passages of like Import. And the *first* Christians receiving Christianity on this footing, saw it in so strong a Light, that as *Minutius Felix* observes, “*They talked of it with that Assurance as if they were already RISEN*.—And what has it been owing to, that the same *glad Tidings* have not had the same happy Effect on the Minds of *Christians* in all succeeding Ages, but to the *literary* Attention paid to so many impertinent and vain Schemings of the human Mind in our holy Religion? Like the *Dog* in the *Fable*, Christians, from the early Ages of the Church, have sacrificed the *Substance* to the *Shadow*. And Pride of Opinion among humble Christian Divines has done more Mischief in the *Christian Church* than all the carnal Pride of Princes

put

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put together in the *open World*.—Thus Christianity has been made to consist in *No Body knows what*, instead of the *plain Promise* that runs through the whole Records of it, of *eternal Life*, (by the Will of God, through CHRIST, in a Sense and for a Reason known to *Himself only*,) *To those who believing in him, by patient Continuance in well-doing, shall seek for it* ||.

We are, by the same presumptuous Means, whilst our Attention is diverted into mysterious concealed Channels, abridged of the highest Enjoyment to be had even in this Life, which most certainly consists in cultivating the comfortable Hope, not to say, Assurance, in a Degree, of a *blessed Immortality*. Nothing *pays* any Man for living in

|| I cannot omit entering here a Passage, the learned Reader may find, in the original, writ in GROTIUS's *Vote for the Peace of the Church*.— “ Of the Righteousness of Christ, imputed to us, as if we had performed it all; and of Faith, whose Office it is to embrace that Righteousness so imputed, there is not one Word in the sacred Letters.—That Faith which is so much commended is *this*, whereby we believe Christ to have suffered, died, and risen again from the Dead; and therefore, those Things to be *true*, which he brought us in God's Name, either by Way of Precept or Promise. Mean while it is true, that God *forgives* them, who are purged from Vices, their *former Crimes*, and *that he doth for Christ his Sake*.—

this

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this World, nor was ever designed to do so. It is something to *come* that must do it. The most successful Pursuits of Avarice, Ambition, or sensual Pleasure, fail in the *Reward*. And so does no less the *Variety* of *Dissipations* so much in *Vogue* in our *Age*, for both Sexes, refine them ever so much; they leave an Emptiness in the Mind, which nothing in *Time*, or belonging to it, can fill up.—It must be *Self-Acquaintance* and *Eternity* alone that can do it.

Nor is there any thing at all *surprising* in the *Donation*, *Promise*, or *Expectation* of it for human *Nature*. There is infinitely more Room in the *Universe*, the great *House* of *God*, than is yet stocked with *Inhabitants*. *God* may spend a whole *Eternity* in *Creation*, and yet find in *Infinitude* *Place* to put his *Creatures* in. And why should not some of those spacious Apartments be for the more commodious Dwelling of such of the human *Race* as shall render themselves, under *Christ*, worthy of them by a right Use of their present miscellaneous *Being*, as well as by any other *Species* of *Creatures*? And why should there not be *Nurseries* first, and afterwards *Plantations*-out of thriving *Plants*, and those that are

are not so thrown aside, of rational Creatures made by God, as well as of the vegetable World made by *Man*? This seems highly analogous. There is nothing more surprising in this than there ought to be at our present *Mode of Existence*. My *present Existence* is to me a greater *Novelty* than I can conceive any future *Variation* of it can possibly be. I come now, out of *Nothing*, into *Being*. Hereafter, I shall have it *varied* from what it now is.—*Which* of these two Conditions requires greater Power in the *High CAUSE*? *which* most surprise in the *Subject* of *Both*?—And this would appear so to every thinking Person, would we allow ourselves to look a little at what we *possess* by *Virtue* of our *Being*, before we immersed ourselves in the *Use* of it, and were not apt to take a Thing to be *of Course*, from the gradual Manner in which we become sensible of it, instead of viewing it by itself in its *native* and *primæval Novelty*.

I humbly drop this, here, because I do believe that a latent Apprehension of its being something *more* extraordinary, too extraordinary for even God to do himself, to remove us hence, and bring us back again into *New Heavens*, and a *New Earth*, weakens often the Assurance, and sometimes

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times even gets the better in many serious Peoples Minds, of all the superlative Evidence for it.

I am of Opinion, my Lord, there is very little real *Infidelity* in the World; but a Sort of *negative Belief* of a *Hereafter*, through Incogitancy, Carelessness, or wrong random Thought, I do believe is very prevalent. I do not call that Infidelity that is downright *Ignorance* and *Stupidity*. For a Man to be an *Infidel* with any Credit or Character, he must be a studious serious Person, The best of Men may be mistaken in their rational Deductions. We are made *liable* to Error in the most interesting as well as the most trifling Occasions. And no Man can command or account for *another's Understanding*. — But if either *Infidel* or *Believer* will not make use of his rational Faculties, *determinately*, they are *neither* what they pretend to be, otherwise than in *Name only*.

Man is only what he thinks. — God himself is only so. Angels and all created Beings of the most *superlative* as well as of the *lowest* Intelle~~ct~~uality. If we think of *Nothing*, or of nothing but *Trifles*, we are *Nothing*, or but *Triflers*. If *sensual Pleasures* en-

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engross our Thoughts we are *Brutes*.—If a Spirit of Malice, Hatred and Oppression, reigns within us, we are *Devils*.—If the Great Things of Nature, Duty and Expectation, occupy our Reflection, we must be *Great* too.

The End of the following Discourse, my Lord, is to encrease this *Greatness*, and to make it more in *vogue* than it is at present.—That the *Splendor* of a *Ridotto* (or an *Assembly*) may put a fine *Christian Lady* in mind of the *GLORY* of the *Heavenly JERUSALEM*, and of the *Rottenness* of all meer human Enjoyments at the same Time. And that the *pretty Gentleman*, and even *vulgar Man* of our Age, may think of something else than what they seemingly make their usual Occupation, — “may be led to value themselves on their Title “to *Immortality*.” And when once this gets Possession of their Thoughts, we shall soon see the *happy Fruits* of it. For who will not chuse to live for *Eternity*, when once they have possessed their Minds with their Title to it? — Who will not be for anticipating their Joy in possessing it, by that which alone can give it—a Life of Virtue and Holiness?

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If any Thing ever reclaims our World from that most miserable Condition under which it labours, as to all Sense of the proper Dignity of human Nature, it must be by *lowering* the Credit and Estimation of the Honours, Riches, and unworthy Pleasures of the present transitory Scene, and opening to our View the more solid and durable Satisfactions of *Futurity*.

There is nothing disturbs the *Order* of the *World* like to the *Disparity* of *Condition* of *human Nature* in it.—But of what Account is any *temporary Duration* of *Circumstances* of any Sort to *mortal*-*immortal* Beings, to whom *Heaven* and *eternal Happiness* shall *equally* lie open? For, if in the *biggest Prosperity*, and *lowest Adversity*, I can *alike* become entitled to a happy *Eternity*—any *Difference* of *Condition* in ever so large a Portion of *temporary Continuance*, much more in *our momentary Space*, must be what the *Mathematicians* call an *Infinitesimal*, only, in an *eternal Duration*, and be really of *no Account*.—This levels the Dealings of Providence with the greatest *Monarch*, and the meanest *Subject*,—by your Grace's leave, with a *Metropolitan, Primate*

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Primate of all *England*, and a ——shire
Curate.

MY LORD,

In stating this so *clearly* I should be apt to think were I writing to any *Other*, in your *Grace's* high *Station*, that I was but ill making my Court to him in *thus* degrading it. But I am in no pain when addressing your *Grace* of any such *Construction*, while in doing so I exalt the Interests and recommend the Consideration of our common Eternity.

I have the Honour to be, with the profoundest Submission and greatest Sincerity;

May it please your GRACE,

YOUR GRACE's

Most dutiful Son,

and most humble and most

obedient Servant,

ROBERT WHATLEY.

DEDICATION

shift— a little knowledge will go a long way.

—*an old fish* *ad* *et* *nuco* *ad* *avoc* *I*
; *whoo* *fish* *big* *no* *hinder* *fish* *not*

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ANSWER

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MENTAWAI TRIBES

of social misery, although it has made a difference in the way people act and think. But it is not the only factor that has led to the changes in the way people act and think. There are other factors, such as the economic situation, the political situation, and the cultural situation, that have also contributed to the changes in the way people act and think.

1940-1941. 1941-1942. 1942-1943. 1943-1944.

not used I can hardly imagine it I will give
you another and so on. **T H E** *notitia administrativa*
will have to wait a little longer, as I cannot now finish

IMMORTAL-MORTAL.

Deuter. xxxii. 29.

Ob that they were wise, that they understood this,
" That they would consider their LATTER
" END. "

THESE Words, in their *general Meaning*, are of that Importance to a rational Being, and that *Meaning* is so plain and obvious, as to make it impossible they should not excite a serious Recollection in the Mind of every one that reads them, or hears them repeated.—Nor do I know any Passage in the whole *Bible*, more suitable to the *present* (in itself, and as it ought to be understood) very *great* Occasion. An *Occasion* in its Rise and Origin, of the highest Consequence to the Well-being of the *Church of Christ* in this Kingdom; though now, alas! (as is the Course of Things in this World long used and continued in) labouring under the Emptiness of Form rather than the Weight of its *original Usefulness*.—Nor can I conceive any thing can be more the Duty of the appointed *Preacher* than to press the *Contents* of them to his *combined Audience*.

For

For which Reason, and to give the greater Force to what I have in my Thoughts to lay before you from them, in consequence of the Duty enjoined me, and thereby as far as in me lieth to render more efficacious his Lordship's, our Right Reverend Diocesan's, more peculiar and most worthy Endeavours to make our public Attendancie on him here, turn to greater Account—May I be permitted (and may I have your favourable Attention while I do so) to lay before, and remind you somewhat of, “The Nature and End of this present Solemnity.”

So many of the *Ministers* of the *Established Church*, with the *Representatives* of their several *Congregations*, as can be conveniently called together within the Limits of one *District*, are here assembled under the invisible Eye of *Jesus Christ*, our common *Lord* and *Master*, and in the immediate Presence of his visible *Delegate*, to give respectively an Account of our *Stewardships*.

It is a prevailing Error, *my Brethren of the Laity*, to consider a *Visitation* only or chiefly concerning the *Clergy*. Whereas you are in Truth *visited* as well—I may say more (as you infinitely exceed us in Number) than we; though in some Sense on a different Account. *We* of the *Clergy* are visited chiefly by way of *Enquiry*, “How “we discharge our *pastoral Duty* towards you, as *Ministers* of *Christ's* *Holy Religion*, and as the *Diocesan's* *Delegates* in the *Church of England*? ”—For it was never imagined in the first Institution of the *Church's* *sacred Oeconomy*, that *Those* who with so great Deliberation, and in so solemn a Manner, as accompanies the repeated *Ordination* of every one of our *sacred Body*, should be *ourselves* notoriously defective in the Practice of those *Holy Rules of Life*, which we had so solemnly taken upon us to recommend by *Example* as well as *Precept* to others.—But you, *my Brethren of the Laity*, are visited, expressly, and for no other Purpose but “*how* you *observe them?* ”—A Method is laid down by our Ecclesiastical Constitution for the *Bishop* of your *Diocese* to be informed of every one of your *Lives* and *Conversations*.—Whether they are, or

are not, what they should be, suitable to the holy Religion you have taken the *Profession*, and bear the *Name* of—Whether such or no as becometh the *Gospel of Christ*? And were not a Matter of the most sacred Appointment by length of Time, and Corruption of the World defeated of its original Intent—*This* on the respective Returns of *Enquiry* into them, would appear to the proper Christian Officer to take Cognizance of.

The Business of *Confirmation* that usually attends a *Visitation* is no Part of it. And is only made at any Time to accompany it for the greater Ease of both the *Bishop* and his *Diocese*, and to give a greater Solemnity to the *One*, by the Presence of the *Other*.

Confirmation is a *Means*, and a very proper one, of *raising* a *Christian Church*, but the *Visitation* is to enquire whether it be actually *raised*? Whether a *Community* of *Christians* be *Christians* in *Deed* or in *Name* only?—

This was the original Purpose of *Episcopal* and subordinate *Archdeaconal* *Visitation*.—For the *Archdeacon* being the *Representative* of the *Bishop*, as the *Bishop* is of *Christ*, his *Visitation* should be a Solemnity little inferior to that of the *Bishop* itself.

The *Church of England* (an Ecclesiastical Government, unquestionably in its original Institution of the wisest Contrivance,) has the Misfortune to suffer more by its *Friends* than by its *Foes*. Whilst Custom and Negligence have suffered some of its greatest Excellencies, and most worthy Institutions, to be practised in an overly Manner, instead of the serious Solemnity and Exactness they ought on all Sides to be attended with.—What could rejoice the Angels in Heaven more than to see such a *religious Constitution* of a *Christian Kingdom*, where the Inhabitants of it should be twice in a Year gone over by a *Bishop's* sacred *Delegate*, to enquire into the Care and Diligence of their respective *Substitutes*, and into the *Lives* and *Manners* of those committed to their Care, and every *third Year* an *Examination* taken in the same Manner, and for the same End by the *Bishop* himself? Surely these Heavenly Beings would say to themselves, “*There are Saints on Earth as well as Angels* in

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in Heaven." And every true Christian is a *Saint*—a Name not peculiar to a *Peter*, or a *Paul*, or any other of our *Saviour's* Apostles, or their more immediate Successors in the first Ages of the Church, but of every one who *professed* himself a *Christian*, and who lived accordingly. The Word *Saint*, in its original and true Meaning being only another Word for *holy*—The proper Character of a Christian. Nor was it ever designed by the *divine Founder* of our Religion, that it should be separated from it. However fatally and unfortunately it has been so in *succeeding Ages*. And too melancholily is seen to be so, in *our own*.

And now what was all this *divine Appointment*, (as I may truly term it, though made by *Man*) in our Church for?—We read not of it in the sacred Records of our Religion, in particular, only in general, "That the *Apostles* went about visiting and confirming the *Churches*." The Thing in itself is undoubtedly of the *Essence* of the Christian Church. The Form, as to *Time* and *Place* and *Manner*, of *Man's* framing. And how wise a *Frame* it is to answer the End of the very Being of a *Christian Community* must be visible to every one that hears me, as I mention it, or reflects upon it.

All we who are, here, met together in the Presence of our *Spiritual Governor*, both *Clergy* and *Laity*, and all that we have *left at home* behind us in our respective Parishes, that shall not be *presented* for some sort of *Misdemeanor* inconsistent with the Christian Name and Character, are *SUPPOSED* (as far as the human Eye can discern, or Charity dictate,) to be *Christians* indeed.—The *State* of our respective *Churches* in the Buildings and Furniture, the Condition of our Dwellings and Incomes are *subsidiary* Articles only to the main *Enquiry* of the Christian *Conversation*, so incumbent on all of us, and *otherwise* of no Importance but as the Support of each of these for the Honour of Almighty God conduces thereto.

Those that are *Delinquents* are *presented* for their *Admonition* and *Correction*. And if that will not reform them, for their *Rejection* and *Dismission* out of the Christian

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stian Church, till due *Repentance* and *Reformation* give them a Title to a *Readmission* into it.

The *Christian Church* in general, and that of the *Church of England* in particular, is a *Society* professing the *Doctrine*, and acknowledging *Subjection* to the *Law of Christ*, in consequence of our having chosen *him* for our *Master*, under *God*, and *Ruler* of our *Lives* and *Actions*. In hopes of reversing the sad *Sentence*, incident to human *Nature*, of *Death*, and of attaining a *Resurrection* from the *Dead*, and *ETERNAL LIFE*, through the *Promises* of *God by Him*, and on the *Conditions* *God* through *Him* has offered it.

The *Performance* of these *Conditions* we, as *Christians*, have all of us, first taken upon us by our *Proxys* at *Baptism*, have been *instructed* in as soon as we came to *Years of Discretion*, and have at *Confirmation* (where *Confirmation* has been had and is known what it is) *solemnly* and *knowingly* taken the *Profession* of on *ourselves*. (—And for which reason *Confirmation* ought never to be desired, till the *Party* be so far a *grown Christian* as to understand what the *Obligations* are it takes on *itself*, and enters into by *Virtue* of being such—). And as soon as conveniently may be after it, are understood to have joined *ourselves* publicly and *professedly* to a *Christian Congregation*, in the highest and most *solemn* *Act* of our *Holy Religion*, “The “commemorating the *Death* of our *divine Master*, in “hopes of becoming *Partakers* of the *Benefits* of it, by “approving *ourselves* his *faithful Disciples*.”

This is the *Kingdom* of *God*, or the *Kingdom* of *Heaven*, which *Christ* came to erect in the *Minds* of *Men*, by *dethroning* the *Devil* from the *Empire* he but too naturally and too easily obtains over the *Children* of *Disobedience*.—And the *Promises* of *eternal Life*, and the *Threats* of *everlasting Punishment* together with the present *Complacency* of *Mind*, and anticipated *heavenly Joy*, a **TRULY** *virtuous Life* and *Conversation* never fails to bring with it, and the *inward Darkness* and *Uneasiness* a *vicious Course* of *Life* is always more or less clouded with — are the *invariable* and *immutable Sanctions* by

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by which he cooperates with the Freedom of the human Mind to bring Men into Subjection to it.——

—— “The *LORD JESUS*” (says that great Apostle St. *Paul*) “ shall be revealed from Heaven with his “ mighty Angels, in flaming Fire, taking Vengeance “ on them that *know* not God, and that *obey* not the “ *Gospel* of our Lord *Jesus Christ*, who shall be punished with everlasting Destruction from the Presence of “ the Lord, and from his glorious Power (1)”—— and, on the contrary, he expressly assures us, “ That “ the *Lord* himself shall descend from Heaven with a “ Shout, with the Voice of the *Archangel*, and with “ the Trump of God, and the *Dead in Christ* shall rise “ first,” when those who are of the *same happy Character*, and “ then *alive* shall be caught up together with “ them in the Clouds to meet the Lord in the Air, and “ so shall ever be with the Lord (2).”—— Thus that great *Apostle*.—— And not wholly to omit our Saviour’s own *Representation* of this tremendously noble *Issue of Things*, and great *Latter End* that belongs to our Nature—— “ The *Son of Man* shall come in his Glory, “ and all the holy Angels with him, then shall he sit “ on the Throne of his Glory, and before him shall be “ gathered all Nations, and he shall separate them one “ from another, on the right Hand and on the left, “ and shall say to them on his right Hand, *Come, Ye Blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.*—— After this, he shall say unto them on his left Hand, *Depart from me, Ye Cursed, into everlasting Fire, prepared for the Devil and his Angels.*—— When these shall “ go away into everlasting Punishment, but the Righteous into *Life eternal* (3).”

And now if this is to be the latter and *LAST End* of the *Christian* either in Name or in Reality,—— If one or the other of these two *EXTREMITIES* of our present uncertain short-lived Existence, by the very Profession we hold, and under the Character of our holding which

(1) 2 Thes. i. 7, 8, 9. (2) 1 Thes. iv. 16. (3) Mat. xxv. 31, 32, 34, 41, 46.

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we all, here, *Laity* and *Clergy* alike, make our Appearance, and if every Step that is taken in the Exercise of the Discipline or Government of our Church be in order to facilitate the attaining *one* of these *Extremities*, and of avoiding the *other*; nay, if every *Sermon* that is made, or *Prayer* offered up, be for no other End—— Can there be a *Subject* more suitable for the *Occasion* of our present *Meeting* than to excite **ALL** to a due Consideration of it——? Can I go before you in expressing your Sentiments thereon? Or, are you not all before me in your Ejaculations to yourselves in the Words of my Text?

Oh that we may be so wise as to understand this, “To consider our Latter End!”

And will allow me to take the Words I have read to you out of the Mouth of *Moses*, and put them into the Mouth of *Christ*, the *Master* whom *we* serve, as “inviting us all to the most serious *Consideration* of it.” To awaken us all out of the spiritual Lethargy we may any of us be in, and to clear up those Fogs and Clouds that by the Delusion of the World, the Deceitfulness of Sin, and the Treacherousness of our own Hearts, may lie between our rational Discernment and so **GREAT** an *OBJECT*. And to do what in me lies to excite in us **ALL**, here assembled, a Care and a Solicitude in our respective *Stations* and *Stewardships* worthy of so great, so important a *Concern*.

“ Oh that Men were wise, that they understood this—— That they would consider their *Latter End.*”

What an *END* is here, *thus* understood, for Wisdom to point out, and for Consideration to prosecute without Delay, and without Intermission!

The *Words* in the Manner of their Expression may be supposed manifestly to imply *two* Things, *viz.*

1. “ That nothing is or can be of such Importance to us as the *Consideration* of our *latter End.*”

2. “ That a due Consideration of this important *Point* is liable to be too generally *neglected.*”—— They may be said to contain both an *Invitation* and a *Reproach*; the

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the *one* to do what they press us to, the *other* reprobating us for *not* doing it. For when we express ourselves, at any Time in this Manner. "Oh that such a Thing was *done!*" We do not imply merely an *Earnestness*, of *Desire* to have it performed, but insinuate at the same Time, a Degree of Apprehension that it was, or would be neglected.

And this is the *Use* I shall make of them. *First*, To shew that the due and effectual *Consideration* of the Christian's *latter End*, is greatly neglected, in the *Age we live* —

Secondly, That it is the highest *Wisdom* in us all to have ever before our Eyes our *genuine Latter End*, as the *prime* and *principal Concern* of our Lives. Making every other Intention of Mind and Occupation of Body subservient to it, or to be ever within the Limits of such *Consideration*.

First, I am to shew, "That the due and effectual *Consideration* of our *latter End* is greatly neglected in the *Age we live*."

That *this Life* is to be taken from us, that it is short at most, and uncertain at best, is notorious to *all Men*.

— That it is only introductory to *another more real, and everlasting State of Being*, like the *Preface* to a *Book*, or the *Porch* to a *Building*, has ever been the Opinion of the *wisest of Men* in all Ages. — That *after* an End is put to Life, and our Bodies are mouldered into the common Dust from whence they sprung, *Mortality is to be swallowed up of Life* (1). — They are to be raised again, and the *whole Man* reassumed, and every human Inhabitant of this *Globe* disposed of to all *Eternity* — Those that have *done Good* to the Resurrection of *eternal Life*, and those that have *done Evil* to the Resurrection of *damnation* (2) — Is the *Faith* of a *Christian*. —

And when this is the *Case* with us all without *Exception*, need I mention after what has been already said,

(1) 2 Cor. v. 4.

(2) John. v. 29. Mat. xxv. 46, &c. &c.

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the *Inference*,—“ How much it becomes us all to “ have both these *Issues* of Life ever before our Eyes?” Or can a Man be a Friend to human Nature, or have the least Tincture of Benevolence in him, not to lament the little Concern there is about them?

If it were not manifestly contradicted by all Observation, one would think it impossible that *this* should be the *Cafe*.—That a Creature endowed with Reason, that had these *two* great *Ends* of Life laid clearly before him, and admitted the Truth of them, together with the *holy Dispositions* the acquiring, or the neglecting of which, in ourselves, must, as to *our own Part*, in our Salvation, determine an endless Futurity of the most exalted Happiness, or the profoundest of Misery—If *Experience*, I say, did not clearly evince the contrary, one would think it impossible that *such a Creature* could act so inconsistently with common Sense and Reason, as not to put every Faculty and Ability he hath to the Stretch, to the suiting his Life to so *important an Event*, that so certainly, so knowingly, so undeniably, and so confessedly lies before him.—But however surprizing it is to think it should be the *Cafe*, it is plain in *Fact*, and I appeal to every one’s Observation that *hears* me for the Truth of it, That the generality of the World, of the (so called) *Christian* World, within the Reach of their respective Knowledge, think of nothing less than their true *latter End*, as I have from the Authority, and in the Words of the *holy Scriptures* itself, set it forth.—Or, if they appear to have it at all in their Minds, there is nothing in which they are so ready to delude themselves, as in the *only* proper Method how to secure to themselves a *happy* one.

And that this is no *Obloquy*, or censorious Calumny on the *Age we live in*, I shall make appear by

First, Considering a little what Men generally *discourse* of.

Secondly, by taking a short Survey of the general Tenor of their *Actions*, and consider what they do allow themselves in the Practice of, inconsistent with so *awful* an *Event*.

Thirdly.

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Thirdly, by taking a short Notice of their *Omissions*, what they do not do as inconsistently with the great *View* of *Immortality* before them.

A very short Word on each of these *three Points* will clear up the Matter beyond all *Exception*. And

First, it appears, that the generality of Mankind little think on their *latter End* from the general Tenor of what they entertain one another with in their *Discourse*, or, from the *Use* of that *peculiar Gift* of God to *human Nature* of *Speech* and *Converse*.

Nothing is truer than that *out of the Abundance of the Heart the Mouth speaketh*. And who is there that we ever hear, or in what Company, or at what Time is it, that Men, when they are together, *speak* one to another of their “common eternal Concern,”—“Their great latter “or last End?”—Of their *middle Ends*, of the Things relating to this Life, “What are the *Doings*, or *News* of “this *transitory Scene of Action*, Who *misses*, who “*attains* the *poultry short-lived Distinctions* of it?”—“How *Times* are, How *Things* sell, how the *Markets go*, “Scandal and Detraction, Ribaldry and Nonsense, is “often the *Subject of Conversation*, at home and abroad, “in smaller and in larger Companies, and more or less, “made the *Entertainment* of all *Ages, Sexes and Degrees* among us”—But *when* is it, or among *whom*, “The *Issues of Life*,” “our great latter End”, comes into our *Thoughts*, to be the *Subject* of our mutual *Intercourse*?—To *comfort* and *cherish* one another in our way through this *troublesome Vale* to that *heavenly Jerusalem* that lies before us, at the *End* of it, or to *deter* one another from deviating from the *right Path* to it—To *awe* one another by the *Terrors* of the *Lord*, from the *Path* that leads to *Destruction*, and by putting one another in *Mind* of the *Glory* that shall be *revealed*, to set one another on, in the *Road* of being *Partakers* of it.

But would this *Silence* as to this most important of all Points be so, had we our *everlasting Concerns* ever so little at heart, or carried about us the least Sense of the *Dignity* of our *Nature* that *entitles* us to them?

Are we so *silent* in other *Cases*—I won’t say in *like Cases*—

Cases — For there is *none like* unto it — But in other Cases of common temporal Concern ?

If Men live by the Sea-side, or by the Banks of a River, overflowing its Borders, or, are in any common Danger of having their Houses set on fire — How do they unite all their Wisdom together to keep themselves from being overflowed by the *one*, or devoured by the *other* ? — If any Infection any where prevails that threatens Destruction but to their Cattle, what Caution, what Precaution do they not join in to prevent the spreading the Infection to themselves — ? And yet the common Danger of the *Loss* of their *eternal Possessions*, of their being *Angels*, or *Devils* to all Eternity — When is the Time that Men are disposed to make a *common Concern* of that ? — Or is it not a Part of a Christian's Busines to make any Concern of it at all ? — But if it should be a *Pain* to discourse together, on the *dark Side* of the *Question* — on the *Loss* of an *happy Immortality* — Why should it not be the highest Pleasure occasionally, to bring into one another's View, and to take a *common Survey* of the Bright-side of our everlasting Nature ? To comfort one another with that Glimpse of Heaven and eternal Glory that is held out to us, as *Christians*, in the Books of our holy Religion ? — How is it that we can be so ready to speak of what we expect, at any Time, may happen to us that is pleasing in an *uncertain temporary to morrow*, and be so silent on what may befall us on an *eternal certain one* ? — How can we forbear to comfort one another's Hearts, and making it the principal Entertainment, when we are *together*, (surrounded as we are here with Crosses and Disappointments of all sorts, which no Age or Condition of Man can free us from) to put one another in mind of that which *hangs over every one of our Heads*, “ of a Resurrection from the Dead, and a Life “ *everlasting* ” (if we ourselves *wilfully* put it not from us) “ *with God in Glory* ? ”

If all the Glory that hangs over the *sincere Christian* were only as the transitory Gleams of Light that we see sometimes shine through a couple of Clouds, well might

little Notice be taken of it, in *Public* or in *Private*—But when it is interwoven in our very Christian Nature, and is the Subject of our *Creeds* and our daily *Confessions*, at our solemn Times of *Worship*—How can we bear the Name of *Christians*, Expectants of such great Reversions, without bearing them constantly in mind, and how can we be supposed to do that without occasionally and even frequently rejoicing with one another at the Joy that is set before us from them?—The Heart that is full of Joy is naturally exulting. To suppress the Expression of its *expected Good* is an Interruption of its Happiness—In short, *out of the Abundance of the Heart the Mouth will be speaking*, and as the great *Futurity* that is grafted on our *temporal Nature* has very little Share of our *mutual* occasional *Entertainment*, it may very well be supposed, has very little Share of that *Abundance*.

—If from the Use Christian Men make of *Discourse*, we pass on to observe their *outward Actions*, These are so very flagrant, that little need be said of them, to set forth the *intermediate, low, confined, trifling, impious Ends* that (so called) *Christians* take up with, without looking any *further*, or having the least in View their great *latter End*.

That an inordinate Pursuit and Desire after the hungry Gratifications of this World, the fleeting Riches, Honours, and Pleasures of it, has so notoriously engrossed the several Generations and Degrees of Men, and none surely more than the *present*, can only be owing to an Insensibility of the great *Entail* of a *happy Immortality*, would they shew themselves but *worthy* of it.

Temporal Concerns, it must be confessed, are the proper Busines of a *temporal Creature*, and indeed the only proper Busines of those that are really such. But how can that *Being* be a *temporal Creature*, or pass with any Propriety under that Denomination, who by the Laws of his Nature, in the original Frame and Constitution of him, is to be an *eternal one*? Properly speaking, to such a *Being* no State can be *temporary*; Death, which is supposed to make it so, being only a Removal from this, and an immediate Passage into some new Scene of Existence

Existence—Or, at worst, but a temporary *Intermission*, in no sense an *Extinction* of it.

Indeed, for those among us who, as wiser than their Neighbours, renounce all Pretensions to *Immortality*, and value themselves for their high Discernment and superior Acquisitions in the Knowledge of their true Nature, above the vulgar Race of other Men, in proportion as they destroy their Expectations to any thing beyond the transitory Scene they are in possession of—These, indeed, could they do that *in reality*, for themselves, which some of them, with a distinguished Poverty of Mind, are stupid enough to *think* they have done,—could they uneternize themselves they would not be within the Reach of my Argument,—But then also they would be far *beneath* my Notice. An intellectual Creature that has ever *heard* of Immortality, as belonging to his Nature, and renounces the *Expectation* and *Offer* of it, must be the most contemptible and loathsome Being in the great Creation of God.

It is to the short-sighted *unthinking Christian*, and to him *only*, that I would level my Argument—To ask him, “ How it comes to pass, that *he*, who by his *Principles* is or ought to be assured of his Pretensions to *Eternity*, no less than of those he possesses in *Time*, can forego the Thoughts of the Honour and Distinction that accrues to him from it ? ” Or lose, for a Moment, the Enjoyment of that Contentedness of Mind, that Equanimity, that Magnanimity it should naturally inspire, to think himself entitled to an *immortal State of Being*, and any ways rationally entertaining, the humble Hopes of its being a *happy one*—? That he has it in his *Nature*, in some *future Time*, if he could but have it in his *Will*, (if I may be allowed the Use of the Expression *in this Place*) “ To tread on Stars, and talk with Gods”—“ and that to all *Eternity*.—

Had some poor Possessor of an Estate at *Will*, the Title to a *Reversion*, in a few Years, of a considerable Estate of *Inheritance*, though himself, perhaps, might have the Enjoyment of it, but a very little while, how would it rejoice him to think how every Year’s End

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brought him, or his, nearer and nearer to the Possession of it?—And if his taking possession of such Inheritance, at the Expiration of the Time, depended on any *Condition*—and a *Day* was appointed in the Week for his considering more particularly “how to conform to it”—“Can it be imagined he would suffer it to pass without making due Use of it for that Purpose? Or if he was so foolish as to neglect it, would he not be severely censured for his Folly?—And yet how self-condemned art thou, O Christian, who makest this *right Judgment* in another’s Case, in a Case so infinitely inferior, and actest so contradictorily to it where it is *thy own*, and that in the highest and most unexampled Degree?

If Men had Heaven and Eternity before them, would it not be Matter of Joy to them, as *Heaven’s-day* in the Week came round, and would they rejoice at its coming round, and not take care to be *heavenly-minded* in it?—This Day to a *Heathen* was the *Sun’s-Day*, to a *Jew* the *Sabbath-Day*, but to a *Christian* it is, it should be, the *Lord’s-Day*, and no other. And why so? But because the Christian’s *Lord* and *Master* arose from the Dead on that Day to Glory, and was therein the *Forerunner* and *Earnest* of all his faithful Disciples doing so?

Our Pretensions to a *blessed Resurrection* and an *immortal Life* thereon, is the very *Point* that makes us *Christians*—The very *Essence* of our holy Religion, as founded on the *Death* and *Resurrection* of our *HEAD*, and *CHIEF*.—Whose *great* and *only* Errand on Earth was to *secure* the *Possession* and *confirm* the *Expectation* of it, for us, beyond all *Peradventure*—To dispel the *Morning Twilight Knowledge* of a future everlasting State for *Man*, by *Nature*, with the glorious *Light* of *His Rising Sun*.

And what can there be so captivating, so enchanting as the Thought of it!—That at the same time we see we are possessed of a short, transient, frail, sickly miserable State of Being, we shall, by the *express Declaration* of Him who has both the Power and Will to bring it about—Exchange it, in his Time, for an *everlasting happy One*!—That it is (as I have already said) the *established*

Established Order of the GOD of Nature, with respect to the worthy Part of human Kind, that it shall be so! —

This the Christian's LORD's-Day should never fail to put him in mind of. — And if it does not so, — Is there not a great Misuse of it? — Do we not infinitely fall short of acting consistently with our *supposed Belief* in passing it *idly*, or *offensively*, or suffering it to *hang on our Hands*, when *Eternity* in all its Glory lies before us on it? And is purposely made a *Day of Leisure* to us from our *worldly Concerns*, that we might comfort our Hearts by making our Thoughts dwell on our *eternal ones*.

But not only passing it in a *sauntring Idleness*, or in *unnecessary Business* of this World, is a high Misuse of it, but *frequenting the public Worship of GOD* on it is very *little better*, when it is not accompanied with a *right Sense* what we have to *do* when we are *there* — — — Namely
“ that we publicly present ourselves immediately before
“ the *Majesty of the Universe* to pay our *public Homage* to
“ him, to return him *Thanks* in a most solemn Man-
“ ner, for the weekly Mercies *we* receive from his
“ Bounty, as they arise, humbly imploring the Conti-
“ nuance of them, to set forth his most worthy Praise,
“ to humble ourselves before him for our daily Inadver-
“ tencies and Transgressions, and to accompany such
“ Humiliation with holy Resolutions to be more adver-
“ tent for the future, influenced thereto by the Expla-
“ nation and Enforcement of the holy Law of the *Chri-
“ stian* there given” — — — In fine, for Christians to frame their Souls more and more for the proper Happiness of their holy Profession, and to the Practice of the Laws of that *Community* they are bred up to be the *eternal Fellow-Citizens* of. — — —

Should not this be the *Use* Creatures related to Immortality ought to make of their “coming to Church”, and celebrating the *Lord's-Day*? — — — And is it the ordinary *Use* made of it? — — — Or, is it not rather become, where the Practice of “so doing” is still kept up to attend the public Assemblies of Worship, for the most part, a Matter of *meer Form, Custom, and outward Decency*? Often

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Often without indulging the least *preparatory Thought*
“ WHO the GREAT PRESENCE is we are more expressly go-
“ ing to wait on, WHAT the grand *Errand* we have
“ with him, and what we ought to do *before-hand* justly
“ to entertain any reasonable Expectation of succeed-
“ ing in it.”

— But how easy is it for many not to “ come at all?” — How readily and how frequently are *unnecessary Avocations* taken up with by others, to divert and hinder them from attending the *public Worship* of their *CREATOR*? — As if it were neither *Privilege* nor *Honour* to be in the *Rank of Beings* endowed with Capacities of *knowing* and *worshipping* *HIM*, who gave them *Being*? Or, no *Illustration* of this glorious *Privilege* publicly to unite with others in the *Exercise* of it?

How would the poor Beasts to whose hard Lot it falls to serve the Purposes — to hale and to carry such Incumbrances on the Earth, as these rationally irrational Creatures rise up in Judgment against them, could they but speak? — But oh what would the *Lord's-day* be to us all if rightly made use of! What an *Emblem* was it designed for, what a *Foretaste* might it not be, of *Heaven* itself?

Let us be, if you please, *Temporalists*, the *six* succeeding Days of the Week, unhappily immersed in the necessary Duties of this Life, but let us take the *Yoke* off of our Shoulders, and become *Eternalists*, as it comes round, the *First*.

If we think ourselves design'd for *Immortality*, let us do Honour to so exalted a Nature, by living *to it*, and let us husband *that Day* in *seven*, for that Purpose, which so immediately belongs to the *eternal Reversion* before us. And never see the Light of that Day's Sun, which by the Christian Church is kept sacred, in Honour of its *Head* and *Master's* Resurrection from the *Grave* on it, to take Possession of the *Joy that was set before him*, without considering it, as an *Ernest* in God's good Time, of our *own*, and every *faithful* Christian's doing the same — And endeavouring to be such, accordingly.

Indeed, it is beyond Expression amazing to see the little Sense Christians have in *our Time*, (and which is every

every Day growing on to be less and less) of this great and glorious *first* Day of the Week. Which is designed us as an *honourable Relaxation* of our *terrestrial* Cares, in order for us to have the Privilege of contemplating our *eternal* ones.

The Application that is now *fashionably* made, either as to worldly Business or Pleasure, by *Great and Little*, of the Day appointed for the solemn Worship of their *great CREATOR* seems, in some measure, to be a *voluntary* putting themselves out of his high Protection. It seems to be taking their own present Well-being and the whole Success of their worldly Affairs on *themselves*, as if *their* Endeavours were sufficient to procure it.—— But when Distress and Calamities come on, how will such Men be able to look up to Heaven for Relief, while in their Prosperity they so set up for themselves and held themselves as it were independant of **HIM**, who gave them Understanding, and Abilities to prosecute their Affairs, and at **WHOSE** high Pleasure every Breath of Wind blows, Drop of Rain falls, Beam of Light shines, (——all which is so subservient, in due Measure, to the Success of their Labour, and to the Pleasure and Happiness and Comfort of their being, *Here*,) as well as He is the Fountain and Foundation of their Expectations, *Hereafter*.

Thus I think it plainly appears, from what Men *do*, and do *not* make the Subject of their occasional *Converse* and *Discourse*.—From the vastly superior Concern they have for the Things of this *transitory Life* over what they have for those of the *other*,—and from the *little* *Regard* they have to that which more immediately *concerns* the *other*, “It plainly appears that their *great Latter End* has very little Share of their *Concern* equal to “the *high Importance* of it.”

And this was the *first* Point I proposed to speak to on the Words of my *Text*, namely, to shew, “that “the due and effectual Consideration of our *latter End*, is greatly neglected in the *Arre we live*.”—And I leave every one that has heard (or *read me*) to answer to himself for the *Truth* of my *Observation*.

I should now proceed to shew in the *second* Place,
 " that it is the highest Wisdom in us all to have ever
 " before our Eyes, our **GREAT LATTER END**, or
 " the Immortal Part of our Nature, as the prime and
 " principal Concern of our Lives, making every *other*
 " Intention of our Minds and Occupation of our Bo-
 " dies *subservient* thereto".—But I hope what I have
 said will supersede all Occasion of entering into it.

As for You, "my Reverend Brethren",—*your*
 Thoughts, so far as you have favoured me with your
 Attention, must I am sure have gone along with me in
 what I have delivered, so as to make it perfectly need-
 less to add any Thing, to *you*, and for *your* Sakes, on
 so clear a Point. And a short Word shall finish what
 I have farther to say to my *Brethren* of the *Laiety*.

—And as for *you*, "My Friends and Neighbours,"
 " Know yourselves to be *Christians*.—Acquaint
 " yourselves, without Delay, *what it is to be so*—
 " That, as *such*, after this short, miserable, uncertain
 " State of Being is at an End, there *remains* for you a
 " glorious Reversion of an everlasting Existence." And
 this on the Word of the **GREAT AUTHOR** of your
 Religion, confirmed beyond all Exception by the un-
 questionable Testimony of his own *Resurrection* and
 Ascension into Glory.

Acquaint yourselves with **HIM**, who is your **Head**
 and **Chief**, under **HIS**, and *your* heavenly Father; and
 as *he* endured the Cross, despising the Shame, with Re-
 signation to his fatherly Appointment, for the Glory
 that *was* set *before him*, so, do you submit your
 Wills to his divine Commands and Providence,
 in doing, and in suffering what he shall require of you,
 and you shall in God's good Time be Fellow-partakers
 of his Joy—You are Sinners, I hear you say,—but
 " The *Acceptance* of *Repentance* in lieu of perfect Obe-
 " dience is the great *Tidings* of the *Gospel*." See that
 this be *sincere*, and you are in Possession of its *Promises*.
 There is that Honour done to the Understanding of
 Man by Christ himself, as to assure us there is *Joy* in
Heaven when a *Sinner* *repenteth*, and turneth from his
evil Ways to the Lord.

—In

—In a Word, do you but carefully see to the Performance of *your* Part in the common Salvation, assigned to, and expected from *you*, by a careful Use of the appointed *Means*, Consideration, Watchfulness, and Prayer, and you will unquestionably partake of the Benefits of your blessed Saviour's *Intervention*, although you may with the Angels be desirous of *looking into it*, and fail with them of fully comprehending it.

* In short, *confine* not your Thoughts any longer to the Interests, Pleasures and Amusements of *this* transitory State of Being, you are at present in, but extend them habitually to that *immortal* one that lies so assuredly before you.—And though the Affairs, the Business, and even the Amusements of *this* transient State must have your Concern, from the frail Circumstances we are under in it, let that Concern be regulated by the Interests of the *other*.—“Pride yourselves on your *Title to Immortality*,” and then see whether you can confine yourselves to the low finite Pursuits of *mortal* Creatures. Shame should operate on an *ingenuous* Mind, more than Danger itself on a *mean* one. But when the highest Shame and the greatest Danger has place in the Neglect of it, how is it that you can suffer *Eternity*—Your great *Latter End*, to go out of your Thoughts, without leaving its proper Influence behind it, *for a Moment?*—

Set your primary and principal *Affections*, therefore, no longer on *Earth*, but where the *Prize of your High Calling* lieth, *above, in Heaven*. Such as the *End is*, such will be the *Means*.—Thus your *Conversation* will be as becometh the *Gospel of Christ*,—will be *Heavenly*.—Will be *in Heaven*, here, where St. *Paul's* was, and of which holy and happy *Community* he professed himself a *Citizen*, whilst on *Earth*.—*His Immortality* was begun, *Here*, and why should not *ours* be so too? The *Community*, the *πολιτεία*, the *Country*, the *Order* of Beings, he thought he belonged to, though on *Earth*, was *elsewhere*, in *Heaven*, because it was from thence he looked for the Coming of a Saviour, *who should change his vile Body, that it might be fashioned like unto*

20 *The IMMORTAL-MORTAL.*

unto his glorious Body, according to the Working whereby he is able to subdue all Things to himself.

And now, what but our wilful Carelessness and Negligence in considering what is, whether we will or no, so certainly before us, our great *Latter End*, and want of giving it its due *Emphasis* on our Minds, in having it constantly before our Eyes, and uppermost in our Thoughts, should hinder *Us* with the same holy Confidence and Joy, as the *Apostle* had on the Occasion, from carrying about with us, respectively, the same **GLORIOUS EXPECTATION!**—

And here, My Reverend Brethren, I should have ended, but as I was writing these *last* Words, there occurred to my Reflection a *Passage* of *holy Writ* too apposite to *confirm* and *Grace* what I have been very imperfectly laying before you, for *Me* to lose the *Authority* and *Ornament*; Or, *You* and *Me* and *All* here present, the *Instruction* it contains, *viz.*

“ Those that *sleep* in the *Dust* shall *awake*,—Some to *everlasting Life*, and some to *Shame* and *everlasting Contempt*.—And they that be *wise*, or, (as it is in the *Margent*) *Teachers*, shall *shine* as the *Brightnes* of the *Firmament*,—And **THEY THAT TURN MANY TO RIGHTEOUSNESS**, as the *Stars*, for ever and for ever.”—

T H E E N D.

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